

MALACHI.

Or, The
Everlasting Gospel,
Preached unto the NATIONS.

And those
MAXIMS of PIETY,

which are to be
The Glorious RULES of
BEHAVIOUR,
The Only TERMS of
COMMUNION,

AND
The Happy STOPS to
CONTROVERSY,

Among ALL
that would meet and serve those
ADVANCES which the
KINGDOM of GOD

is now making on the World ;
And what the Distressed NATIONS
must see their Distresses go on, till they
are brought unto.

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The Grand
MAXIMS
to be United on.

REV. XIV. 6, 7.

*I saw another ANGEL, fly in the
midst of Heaven, having the E-
verlasting Gospel to Preach unto
them who dwell on the Earth, —
saying with a Loud Voice,*

**FEAR GOD, AND GIVE GLORY
TO HIM.**

WHAT you are now to
Expect, Our Gossellized
People, is, An Exhi-
bition of that Real and
Vital PIETY, wherein the MAXIMS

The Grand MAXIMS

of, *The Everlasting Gospel* are to be forever complied withal, and wherein alone, *The Chief End of Man*, is to be answered.

We have the Hopes of that admirable Spectacle to be one day granted unto us, [Rev. XIX. 8.] *The Spouse of our Glorious LORD, made Ready, and array'd in the Fine Linen, which is the Righteousness of the Saints.* It is the **Evangelical PIETY**, wherein Men *Live unto God*, that the People espoused unto our Saviour, put on that *Fine Linen* : And if at the Hearing thereof *We* are now brought into the Dispositions of this **PIETY**, we do with an excellent Anticipation of it, immediately make a part of that amiable Spectacle. *Glorious Lord, That we may do so !*

The very Definition of that *Real and Vital PIETY*, which alone can render a Man happy in *Both Worlds*, is, *That Fear of GOD, which will give Glory to Him* : A *Love to the Glorious GOD*, that will make us *Afraid of Offending Him*, and *Concerned above all Things to Glorify Him.*

You

to be Reformation.

You find it to be from the Mouth of an ANGEL, the Visions and Prophecies of the *Reformed Man*, to whom our SAVIOUR shew'd the Things that were to be hereafter, and the Events that were to befall His Church unto the end of this World.

Here is particularly foretold, a wonderful Reformation to be given unto the Church, after long Languishments under the Depravations brought upon it by the Romish Apostacy. And how shall this Reformation be accomplished? Behold, and be astonished; An ANGEL flies in the midst of Heaven, with the Everlasting Gospel, to Preach unto them who dwell on the Earth: Oh! When will he take Wing! When, when will he come down unto us? Wonder not, that an Angel is on the Wing for such a wondrous Thing! The PIETY of the Everlasting Gospel introduced into the World, would soon change the Children of Men, from Serpents into Angels: would soon change this woful World, which has by our Sin been made an Habitation

for Devils, into an Habitation for Angels.

How far this is here to be understood, That in the Approaching REVOLUTION, the Reforming, and Reviving, and Restoring of Christianity, may be accomplished by the Return of the Prophetic SPIRIT which by the Ministry of Angels possessing the Children of Men, carried on the Affairs of the Christian Religion in the Primitive Times with supernatural and miraculous Operations for more than Two Hundred Years together : This must be left unto Time to determine. Certainly, *Joels* Prophecy has not yet had its full Accomplishment.

But this I am sure we may understand, That the Recovery of the Church, and of Mankind, unto Desirable Circumstances, must be by a lively Propagation of Real and Vital PIETY in the World. When Real and Vital PIETY comes to Reign in the World, Then will there be those Acclamations heard, *Now is come Salvation, and the KINGDOM of our GOD !*
Then

Then will there be brought about those,
Glorious Things which are spoken of Thee,
O Thou City of GOD!

This PIETY is here demanded by
a bright *Angel* of GOD. And indeed,
the Demand is well worthy of an *An-*
gel; Nor is there an *Angel* in the
whole *Multitude of the Heavenly Host*,
but what would gladly make his De-
scend upon the Errand of making
such a Demand. The Terms in
which the Demand is made, are
those; *Fear GOD, and give Glory to*
Him. Terms wherein the Nature,
and Spirit, and Marrow of True
PIETY is incomparably described un-
to us.

'Tis to be observed, That the AN-
GEL uses a *Loud Voice* on this Occa-
sion. Verily could a *Voice* be heard as
far as the *Trumpet of GOD*, that shall
be sounded at and for the *Resurrection*
of the Dead, the matter were important
enough to be utter'd by so *Loud a*
Voice! And, alas, they to whom the
Voice is to be address'd, lye so very
Dead, that nothing less than so *Loud a*
Voice

Voice can reach unto them. Indeed Nothing but the *Voice* of the Almighty GOD, can render the *Calls* effectual. *Do Thou send out thy Voice, O our GOD; Lo, 'Tis a Mighty Voice! Then, and never till Then, will the Calls to PIETY come upon us, with their desired Efficacy!*

And now, Let this DOCTRINE find a due Attention with us,

The Fear of the Glorious GOD, which gives Glory to Him, is the PIETY, which all the Men on Earth have by the loud calls of Heaven demanded from them.

The FEAR OF GOD, is One of those General and Expressive Denominations, which the Divine Oracles have put upon the True PIETY, by which alone Man arrives unto Blessedness.

And of this PIETY, what Angel could give a better Description than this? *'Tis a Giving of Glory unto GOD.*
It

It were a work which an *Angel* would be fond of ; To Declare unto you, How it is that *PIETY* gives *Glory* to *GOD*? Or, What is the *Glory* that *PIETY* gives to Him? To perform the Thing which is now to be Declared, would be, for a Man to shine with the *Face* of an *Angel*.

O our dear People, with what a *Loud Voice* are these Things now to be press'd upon you?

A Glorious *CHRIST* has told us, *Open the Door*. Verily, There can be no right entrance into a *Life* of *PIETY*, but by flying to a Glorious *CHRIST* for *Life*, and giving to Him the *Glory* due to a *REDEEMER* for the lost Children of Men. *PIETY* begins in a bitter sense of our *Estrangement* from *GOD*, and our *Enmity* to *GOD*, and the insupportable *Misery* whereto we are therein obnoxious ; and with such a sense Repairing to, and Relying on, the Blessed *JESUS*, that we may be rescued out of our miserable Condition, and
be

be brought unto all the Good, which there is to be found in *Living unto GOD*. The Motto of True PIETY is that, Col. III. 4. *CHRIST our Life*. We cannot *live unto GOD*, or give *Glory to Him*, if we do not *live by the Faith of the Son of GOD*.

Wherefore, True PIETY does first of all Confess and Admire and Adore the Blessed JESUS, as *God and Man in One Person*. That Great Mystery of Godliness, *God manifest in the Flesh* of the Blessed JESUS, is received without Controversy where True PIETY operates. And indeed, it *finds the Life of its Hand*, in the Faith of this Mystery; cannot live without it. If we deny the Eternal GODHEAD of our SAVIOUR, we destroy all True PIETY; The Impious Men who do this thing, are by no means to be owned as, *The People of GOD*. It is most certain, That our SAVIOUR is He, who is called, *JEHOVAH*, in the *Old Testament*. The *Crucified One*, is in the Prophecies of *Zechariah* [or of *Jeremiah* rather,] expressly called so.

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Now with a *Loud Voice*, we are so to be called upon ; Psal. XXIX. 2. Give unto *JEHOVAH* the Glory due to His Name. Well : But what is the Glory due to Him, whose Name is *JEHOVAH* ? We are so instructed ; Psal. LXXXIII. 18. *Thou whose Name alone is JEHOVAH, art the most High.* And the New Testament every where symphonizes with the Old ; particularly, when we read, Rom. IX. 5. *CHRIST is over all, GOD blessed forever.* Accordingly, when the Jews charged our SAVIOUR, with *making Himself equal with GOD*, He own'd the Charge, and prov'd the Truth of His Claim.

Christians, In the *Fear of God*, giving this Glory to your Great SAVIOUR, that He is very GOD, as well as Man, and wondrously qualified herein to work out a Great Salvation ; Come now, and make a Right Introduction unto all True PIETY, by first coming unto your SAVIOUR, in all His Glorious Offices.

Hearken to the First Steps of a CONVERSION unto GOD.

Behold

Behold your selves perishing Sinners ; under an inexpressible Necessity of *Turning and Living to GOD !* Not *Able* to Quicken your selves ; Not *Worthy* that GOD should Quicken you. With distressed Souls, lying at the Foot of *Sovereign Grace*, Cry to the Spirit of GOD and of Grace, O *do thou Quicken me !*

Behold then your SAVIOUR, who is *God-Man*, Willing to Relieve you, and alluring and assuring of you, with a sweet Promise worth a Thousand Worlds ; *Him that cometh to me I will in no wise cast out.* Hereupon Try whether you cannot heartily and sincerely say unto Him ; O my SAVIOUR, Thou hast made me willing, that thy Blood should cleanse me from all Sin ; and that thou shouldst be the Advocate, who by pleading thy Righteousness for me, shall deliver me from going down into the pit. Hereupon Try, whether you cannot sincerely and heartily say unto Him ; O my SAVIOUR, Thou hast made me willing, that thou shouldst write the Law of GOD in my Heart, and make me a New Creature,

Creature, and lay thy yoke upon me, and bring me into a full conformity to the will of GOD, & guide me by thy Counsel & bring me to thy Glory. It is upon these *Two Intentions*, that our Blessed JESUS becomes the *Head* of His People in the *Covenant of Grace*. It must with a *Loud Voice* be constantly affirmed unto you; He that is *Justified*, is at the same time also *Sanctified*. Both these *Benefits* are to be together, and with an equal Ardour ask'd for. In complying with these *Two Intentions*, and Resigning your selves unto such Influences of our SAVIOUR, and Consenting to be Sav'd, and Led, and Rul'd by Him in the Methods of His COVENANT, there lies a True CONVERSION to GOD. So is a Life of PIETY introduced; The PIETY which gives Glory to GOD. GOD has not His Glory, if our SAVIOUR be not so Believed in.

II. And now, *Believers*, Go on, to fill your *Lives* with the Acts of PIETY, wherein Men Live unto GOD,

and Give Glory unto Him. Very particularly, This *Glory*; The *Aim* of your *Actions* must be, To please the Glorious GOD, in a grateful Obedience to Him, carried on with continual *Acknowledgments* of His *Glories*. The Essence of PIETY lies in that Thing; Isa. LVI. 4. *To chuse the Things that please GOD*. What, What are the *Things that please GOD*? He hath shewed thee, O Man! They are the Things wherein GOD is Obey'd, and the *Homage* of an Obedient Soul is paid unto Him. To have a Soul perpetually aiming at this, *That the Infinite GOD, may be gratified in the View that He shall take of us thus Acknowledging of Him in all our ways*; This is the very Soul of PIETY. Let him that has Ears to hear, Hear what we are Loudly call'd unto.

First; You must Resolve upon a 'Life that shall be fill'd with *Acts* of Obedience unto the Glorious GOD, and those *Acts*, wherein GOD shall be Acknowledged as your Creator, and Preserver, and Governour, and a GOD forever

forever *Glorious* in all the *Perfections* of a *GOD* ; *Glorious* in the *Excellencies* to be celebrated in *Everlasting Praises*. The fixed *Resolutions* of your minds must be those ; *Psal. CXIX. 6. To have respect unto all the Commandments of GOD.* Fixed *Resolutions*, That you will abound in those *Acts* of *Devotion* towards *GOD*, and *Benignity* towards *MAN*, which are commanded in the *Everlasting Law of Righteousness* : Fixed *Resolutions*, That you will be daily found in the *Acts* of one, who does *Justice*, and loves *Mercy*, and walks *Humbly* with his *GOD*.

Herein will be implied, *Secondly* ; A *Full purpose of Heart*, That you will not allow your selves in any Thing *Forbidden* by *GOD* ; any Thing *Provoking* to *GOD*. We read, *Rom. II. 23. Breaking the Law, thou dishonourest GOD.* For that cause, you must seriously purpose, That whatever you shall know to be a *Breach* of the *Law*, which *GOD* has made for *Man*, you will *Abhor* it, *Avoid* it ; *Abstain* from all *Appearance* of such *Evil*.

Nor is it enough, that this Glorious Design be once formed in you; But, Thirdly; The Design must be often Renewed in *Actual*, and *Explicit* Repetitions and Applications of it. It is required; 1 Cor. X. 31. *Whatsoever ye do, do all to the Glory of GOD.* You are to Attend the *Worship* of GOD, both *Natural* Worship, and *Appointed* Worship, in the recurring Seasons thereof: But be still animated unto all from such a Thought as this; *The Glorious GOD is to be Obey'd, and Ador'd, in what I have now to do.* The Thought is to be extended even unto *Civil* Actions, as well as *Religious* ones. Be able still to say, *I do this, because GOD would have me to do it.* And the whole Business of your *Particular* Occupation is to be manag'd with such a Thought as this, often interwoven into it, *I do this, because GOD would have me to do it.* The Acts of a *Mind* paying *Respect* unto GOD, should be interwoven into your whole *Conversation*; So be *Holy* in all manner of *Conversation*. You will at the same time easily

easily infer this ; When you find your selves *Tempted* unto any *Sin*, you are to *Reject* the *Temptations*, with all possible *Expressions* of *Indignation* at them. *Refuse* the *Temptations*, and think, *How shall I do this wickedness, and Sin against GOD ! Think, How shall I do a Thing, which will deny the GOD that is Above !* PIETY cannot proceed long, without something of a *Warfare* in it.

All this while, you propose the *pleasing* of GOD. It is to be supposed therefore, *Fourthly* ; That you apprehend the *Eye* of GOD always upon you. You must keep alive this *Apprehension*, *Job XXIII. 10. He knows the way that I take.* It should be with you a frequent *Thought* ; *GOD is acquainted with all my ways.* A frequent *Thought*, *There is not a word in my Tongue, but O Lord, Thou knowest it.* A frequent *Thought* ; *O Lord, Thou knowest my Thoughts afar off.* The *Belief* should have an awful *Impression* upon you ; The *Awe* thereof must *Restrain* you from the *Evil Way* ; The *Awe* thereof

thereof must *Excite* your *Patient continuance in well-doing.*

But all that you do towards *Living* to *GOD* will be no better than *Dead Works*, except there be, *Fifthly*; *Due Regards* unto your *SAVIOUR* in what you do. And you must have *Two Regards* unto Him. *First*; You must *Look* to your *SAVIOUR* for *Assistance* in what you do. All Attempts to Do well, must have that strain in them; *Psal. IV. 13. Thro' CHRIST who strengthens me.* Attempt every Thing with such a Thought as this; *O my SAVIOUR, I can do nothing without Influences from Above.* *Secondly*; You must look to your *SAVIOUR*, for *Acceptance* in what you do. All your *Hope*, that any of your *Offerings* will be agreeable to a *GOD* who cannot look upon *Iniquity*, must be placed there; *Eph. I. 6. He has made us Accepted in the Beloved.* Offer every Thing with such a Thought as this; *O my SAVIOUR, The best Things that I do have those Imperfections in them that would render them Abominations, if thou*

thou do not procure a favourable Aspect of GOD upon them.

A Life replenished with such Acts as these, is the Life of GOD. This, This is the PIETY that gives Glory to GOD.

III. PIETY has yet more to do, that it may Give Glory to GOD.

What must be the Sweet of your Enjoyments? 'Tis what you find of GOD in them, that must be what sweetens them. Whatever you Rejoyce in, PIETY will teach you to say; Psal. XLIII. 4. *I will go unto GOD, the Joy of my Joy.*

If we satisfy any of our Natural Appetites, the Thoughts of their being Implanted in us, by GOD our Maker, should be one Ingredient of our Satisfaction. And yet, but one Ingredient. Some further Sentiments of Sanctity are to Endeavoured.

First; What you may See of the Glorious GOD in your Enjoyments; This is what you should Enquire after; And the Sight of this, is what should Recommend them unto you.

Your

Your *Enjoyments*, are they not *Glasses*, in which you may discover the *Attributes* of the Glorious GOD? On this Account it is, that they should be precious unto you. But, if in any of your *Enjoyments*, you discern any shining *Resemblance* of GOD, or any special *Relation* to GOD, for this you should set still a greater price upon them. The more of GOD, there is in any *Enjoyments*, the more they are to be endear'd unto you.

Secondly. The *Help* that your *Enjoyments* give you, in the *Service* of the Glorious GOD; This it is, that is to put a value upon them. Your *Enjoyments* are to be valuable with you, according to the proportion of the *Help* they give you in the *Serving* of GOD. Why do you say of any thing, *This same shall comfort me!* Let it be, because you serve GOD the better for it. And the more any Thing shall do so, the greater must be the *Relish* of it with you. For which cause; it should be no little part of your Study, *How you may serve GOD with your Enjoyments.*
Distinctly

Distinctly take a Cognisance of your *Talents*, and with as much contrivance as you can, *find out witty Inventions* of this Tendency, *How shall GOD have his Revenues out of my Enjoyments ?*

Thirdly, Hence you must not place your Dependance on any of your Temporal *Enjoyments* for your *Felicity*. On all created *Enjoyments* think, *They are nothing but what GOD makes them to be.* Think, *If all these fail, GOD can supply all my wants without them.* And therefore according to that caution, 1 Tim. VI. 17. *Trust not in uncertain Riches, but in the Living GOD ;* So, you must look upon all created *Enjoyments*, as too uncertain *Things* to be trusted in. All Succour, all Comfort, all Content, must be sought in the *Living GOD.* *Creatures* must be used, but as GOD would have you to use them.

Fourthly. You must be willing to part with your *Enjoyments*, when the Glorious GOD shall put you upon *Sacrificing* of them. True PIETY lies not in any Thing more, than *Sacrificing.* PIETY raises us to this Dignity ;

nity ; 1 Pet. II. 5. *A Royal Priesthood, to offer up Spiritual Sacrifices, Acceptable to GOD by Jesus Christ.* Our Enjoyments are to make a considerable Figure among our Sacrifices. Oh ! Look upon all your Enjoyments with a *Sacrificing Eye* : Willingly, Readily, Cheerfully Resign them, when GOD will not let you have them any longer. Say, *Lord, Not my will, but Thy Will be done ; And let me have no will but Thine !* When GOD in His Providence Takes away any of your Enjoyments, or when Things are so ordered in His Providence that you cannot keep them with Innocence ; Then Quit them, Leave them, Give them up with a most patient Resignation. Do this : And, Now I know that thou Fearest GOD, and givest Glory to Him ; inasmuch as thou withholdest nothing that He calleth for.

IV. The PIETY which thus gives Glory to GOD will also make Men become full of Goodness towards one another. Could the Loud Voice of an Angel be uttered from the midst of Hea-

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ven unto us, I am certain there would be this Lesson of PIETY in it; Fear GOD, and give Glory unto Him, O Children of Men, in the Love that you shall bear to one another. Why, The Song of the Holy Angels once united these Two; Luk. II. 14. Glory to GOD in the Highest, and, on Earth Peace, from Good Will among Men. That PIETY which will not make a Man to be a Good Man, what is it Good for? 'Tis not a PIETY of the right sort; Not the pure Religion & uncounterfeited. One that would be thought, A Good Man, but yet have no Goodness in him; How odd an Inconsistency! PIETY which teaches us to Love the Lord our GOD with all our Heart, will also and therefore teach us to Love our Neighbours as our selves.

Neighbours; When you look upon one another, PIETY will tell you, GOD has commanded me to see His Image in this Man, and to deal with him as my Brother. PIETY will tell you; GOD has furnished me with some Things which He has withheld from this my Brother, that

so I may be the Instrument of conveying His Favours to him. Having been so told such Things, I will tell you, how PIETY will dispose you towards this your Brother, when you give Glory to GOD.

First; Be sure, PIETY will compel you, in your Dealings with your Neighbours to mind that Grand MAXIM of Good Morality; Matth. VII. 12. *All things whatsoever ye would that Men should do to you, do ye even so to them.* And then, Be sure, you will do no Hurt, nay, not so much as wish any Harm unto them.

You won't stop here; But PIETY will, Secondly; Extinguish in you, all Malice, all Envy, all ill-Will towards your Neighbours; and cause you to suppress the least motions in your Souls, when you find any stirring that way. Instead thereof, you will be glad of their Prosperity, be griev'd at their Adversity; make it your own; be sensibly touched with it. So 'tis enjoined; Rom. XII. 14. *Rejoyce with them that Rejoyce, Weep with them that Weep.*

Go

Go on PIETY ; For thy Path is like the *Light of the Morning*. Thirdly ; PIETY will make you not only wise well to your Neighbours, but also Do Good unto them. You must labour to be Blessings to all unto whom you stand Related ; Blessings to all Societies to which you belong. The Children of Abraham, are to be Lights to the World ; Useful Things. Your Conduct must be that ; Gal. VI. 10. *As we have opportunity, Let us do Good unto all Men.* You must be Thankful to any one that shows you Opportunities to Do Good. You must especially Do Good with your Estates ; and count the Good of them to lye in your doing of Good with them. Truly, PIETY will make Men Liberal in consecrating fit Portions of their Estates to Pious Uses : To Devise Liberal Things : 'Twill break forth in Generous and Marvellous Liberalities. In fine ; PIETY will inspire a Man to this ; O That according to my small capacity, I may be That, and may do That, unto my Neighbour, which the Glorious GOD has been, and has done unto me.

C

Well ;

Well ; But what if a Man have *Personal Enemies* among his *Neighbours* ? A Man may be Exemplary for **PIETY**, and yet have many *Enemies*, from whom he may suffer many *Injuries*. But now **PIETY** will tell him ; **GOD** hath forgiven thy much greater *Trespases* ; Therefore it becomes thee to forgive thy *Neighbour* his little *Trespases*. **PIETY** will tell him ; The mischief thy *Neighbour* has done thee, **GOD** will turn into a kindness unto thee ; Let this make thy *Resentments* Easy towards him. Under these Admonitions of **PIETY**, all *Personal Revenges* must be forever laid aside ; and your Deportment must be that ; **Rom. XII. 21.** *Be not overcome of Evil, but overcome Evil with Good.*

V. The **PIETY** that gives *Glory* to **GOD**, lies very much in the *Imitation* of our **SAVIOUR**, Endeavouring to shew forth the praises of Him, who has called us out of *Darkness* into His marvellous *Light*. The whole World that He has made, never gave such *Glory* to **GOD**, as our **SAVIOUR** did, in

His

His Obedience to the Law, which GOD has given to the World. Our PIETY is now to Glorify our SAVIOUR, not only by a Faith in Him as answering the Law for us, but also by consulting of Him as the Living Law, and by following of Him, as having in His Life given a Direction for ours, and a most intelligible Exposition, and a most incomparable Commentary, on, The Ten Commandments of GOD. For we are told; 1 Pet. II. 21. CHRIST hath left us an Example, that we should follow His Steps:

This, This is the PIETY, that will give Glory to GOD. Oh! Hear your SAVIOUR with a Loud Voice thus calling upon you; Joh. XIII. 15. I have given you an Example, that ye should do as I have done. And now, often think, How was the Will of GOD obey'd by my SAVIOUR: And, Follow the Pattern of His Obedience. When you have Duties to do, Think, How was this Duty done by my SAVIOUR? When you have Trials to bear, Think, How was this Trial born by my SAVIOUR?

When you are solicited unto any *Miscarriage*, Think, *How would my SAVIOUR have entertained such a Sollicitation?* This it is, to be a Christian Indeed, and Give Glory to GOD.

What One of the *Commandments* was left unobserved by your SAVIOUR? A SAVIOUR, who could say, *Which of you convinces me of Sin?* A SAVIOUR, who could say, *I do always those things that please the Father?* Labour to be thus Universal in your Obedience.

How flaming was the Zeal of your SAVIOUR against all Sin, where-ever He saw it? Much displeased, tho' he saw it in His own Disciples!

When your SAVIOUR was urged unto Sin, how did He Resist, and Repel the Adversary; Reply, *It is Written*, and Silence the Blasphemer!

How Humble, How Lowly, was your SAVIOUR? How willing to lye under Eclipses? To be Emptied of His Grandeurs! Despised and Rejected of Men! But all this while saying to us, *Learn of Me!*

How

How full of Compassion was your SAVIOUR ? How Compassionately moved at the Distresses of a Sinful World ? O merciful High-Priest ; One of never failing Mercies !

The Communication of your SAVIOUR, How Wise, How Just, How Good ? All wondring at the Gracious words proceeding out of His Mouth.

How Industrious was your SAVIOUR, in doing the Work allotted unto Him ? The Word with Him was, *I must work while it is Day !*

How well-ordered the Family of your SAVIOUR ? His Instruction of them, His Inspection of them ; His Prayers with them ; His Cares to keep them close unto GOD ! All, how notable !

Finally ; Oh ! The perfect work of Patience in your SAVIOUR ! Never any Patience equal to what was exemplified in this Lamb of GOD ! When He suffered all sorts of Sorrows from the Hand of GOD, He opens His Mouth no further, than to say, *The Cup that my Father has given me, I will not drink it !* When He suffered all

sorts of *Hardships* from the *Hand* of *Man*, He *opens His Mouth* no further than to say, *Father, Forgive them!*

Thus you have had a brief *Epitome* of that *PIETY*, which *Gives Glory* to *GOD*; and a plain manuduction into those ways, wherein Men are to *Live unto GOD*, and so *Glorify Him* as to *Enjoy Him* for ever.

You have now had the Substance of all the *SERMONS*, that are ever Preached in the *Assemblies of Zion*. The Things which all Good *Sermons* for ever intend the Prosecution of; The Points which all Good *Sermons* for ever make the main Scope of their Intentions.

There are many *REMARKS* of a vast Importance, to be made upon this *PIETY*; and I long to make them.

And methinks, it is not fit or safe, that I should so much as one Moment forbear making this, which ought to be the *First* of them.

Could

Could I speak with the Tongue of Men and Angels, that is to say, of Men possessed by Angels, I ought with a Loud Voice, to proclaim this Thing unto you; An Heart set for this PIETY, is necessary to all that would not have the Wrath of GOD abiding on them; Necessary to all that would not perish wonderfully, in the strange punishment, which the workers of Iniquity will in a Future State find reserved for them. Necessity is laid upon you to press after this PIETY; and wo unto you, if you continue total Strangers to it! Souls, 'Tis a coming into this PIETY, which is that New-Birth, without which none flying in the midst of Heaven, must with a Loud Voice declare unto you, No Man can see the Kingdom of GOD. This PIETY, My Brethren, 'Tis that Holiness, whereof there is that Loud Voice now reaching from Heaven unto you; Heb. XII. 14. Without Holiness no Man shall see the Lord.

But there may be some convenience, in such an Exhibition of that awful Truth, as may more agreeably strike the

the minds, of them that are the more *Letter'd* & the more *Polite* sort of People; The *awful Truth* shall beset in such a view, as the *Honourable of the Earth* cannot but own worthy to have their most serious Thoughts employ'd upon.

A very Learned and Acute *FEL-*
[Dr Cheyne.] *LOW* of the *ROYAL*
SOCIETY, in his *Philosophical Principles of Religion*, has well cultivated the Theme which I have now to insist upon. Of what I have now to offer unto you *this is the Sum.*

The *Harmony* in the Works of *GOD*, leads us to such a Thought as this. As in our *System* of the World, there is a *Gravitation* in the lesser Bodies, towards the greatest, which is the *Central* one; thus 'tis among *Spiritual Beings*. The *Spirits* created by *GOD*, being streams issued out from Him, who is the *Center* of them all, that *Glorious One* has imprinted on them all a *Central Tendency* towards Himself, or a principle of *Re-union* with Himself, that they might be happy in *HIM*. Here is the Original of that

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Natural Probity, and that *Natural Conscience*, which we find operating in the Children of Men, until their *Degeneracy* have sunk them into the last Extremity of Depravation. With unregenerate Men, this principle, which began to be overwhelmed in our *First Fall* from GOD, is horribly suppressed and buried, under the *over-powering Force* of sensual and criminal inclinations. It suffers very much of an *Extinction* in the *over-powering Attraction* of *sensible Objects*, and *Carnal*, yea, *Sinful Enjoyments*. But this principle of the *Spirit*, when stifled by the *Evil Inclinations* of the *Soul* and of the *Body*, as *Reason* is in an *Idiot* from some inept conformations of the *Organs*, yet remains capable of being *Rescued*, *Relieved*, *Revived*, and *Unfettered*, and brought into a *Regular operation*. And then it will carry us back unto GOD, the proper *Center* of all our *Happiness*. Now the work of *PIETY* is, To bring forward, and animate and accomplish, the *Tendency* of our *Spirit* for a *Re-union* to GOD; unde r

under the efficacy of the *Mediation* which our Great SAVIOUR does manage, for so great a purpose. But if PIETY have not brought this principle into its *Energy*, while we *Live*, what must be the consequence? At our *Death*, when the *Spirit* returns to GOD, who gave it, all the *Attractive Charms* of *Sense* will cease unto us; and a principle of *Aversion* and *Enmity* to GOD having obtained the *Predominancy* in our Minds, we shall not only be still carried away from GOD, but the Glorious GOD Himself will repel us from Him with an Infinite Abhorrence, and make our *Plagues* wonderful. The principle which pleads for a *Re-union* to GOD, will still remain so far, as to *Condemn*, to *Distress*, to *Torture* our Minds, for the *Errors* of the *Evil Disposition*, that is now become *Superiour*. But then, also the *Evil Disposition* being for-ever stript of the *Objects* to which it is carried with its most furious *Appetites*, our Minds cannot but be reduced unto inconceivable miseries. Briefly, whatever

whatever is in its *orderly State*, must be Happy ; what is not so, cannot but be Wretched. PIETY brings our Minds into the *orderly state* of a Return to GOD. But where the Work of PIETY is opposed ; the minds of Men are still carried away from GOD, and are at last confirmed in the Condition of Creatures, *Rejected* of GOD, and *Punished* with just and sad expressions of His Tremendous Indignation.

But Let us now, as with a *Burning-Glass*, Which, Oh ! That it may bring down an *Irresistible Heat* from Heaven upon us, Contract into a little room, the PIETY, wherein we must *Fear GOD, and Give Glory to Him.*

There are Three MAXIMS of the *Everlasting Gospel*, which will give us the *Sum of the Matter* ; which will cut short the work in *Righteousness* ; yea, which, I am with a *Loud Voice* to tell you, All that are not *Alienated from the Life of GOD*, will come into.

The

The First MAXIM.

' The One Most High GOD, who
 ' is the Father, and the Son, and the
 ' Holy Spirit, must be my GOD ; And
 ' I must make it the main Intention of
 ' my Life to please Him, in all Holy
 ' Obedience and Submission to Him ; and
 ' be afraid of Every Thing which His
 ' Light in my Soul shall condemn as
 ' an Evil Thing.

The Second MAXIM.

' A Glorious CHRIST, who is the
 ' Eternal SON of GOD, Incarnate
 ' and Enthroned in our Blessed JE-
 ' SUS, is the Redeemer, to whose
 ' Great Sacrifice I must repair for a
 ' Reconciliation to GOD ; And under
 ' His Conduct I am now to expect a
 ' compleat Happiness in a Future
 ' State, for my Immortal Soul, to which
 ' He will Restore my Body, when He
 ' shall come to Judge the World.

The

The Third MAXIM.

‘ Out of Respect unto GOD and
 ‘ His CHRIST, I must heartily Love
 ‘ my Neighbour, and for-ever Do unto
 ‘ other Men, as I must own it Reason-
 ‘ able for them to do unto me.

Behold, Three Massy Ingots of Gold,
 run from the Oar of the Sacred Scrip-
 ture, Infinitely more Precious than the
 Gold of Ophir.

This, This is that GOSPEL of the
 Kingdom, the prevailing whereof does
 introduce the Kingdom of GOD. Yea,
 These Three Everlasting MAXIMS,
 are the very Life and Soul of the
 CHRISTIAN RELIGION, and
 what all PIETY is to be resolv’d into.
 Everlasting MAXIMS! I did well to
 call them so. They are more firm
 than the Ordinances of Heaven, or the
 Foundations of the Earth. As for them,
 they shall change; But these endure for-
 ever, Eternally, Unchangeably.

'Tis this RELIGION OF THE EVERLASTING MAXIMS, whereupon some REMARKS now require an Attention from you; REMARKS which will sensibly declare, what *Lord Calls of Heaven* there are to demand the PIETY expressed in them.

The First REMARK.

The Religion in our Everlasting MAXIMS of PIETY, is a Religion of so Reasonable and Superiour and Substantial a Character; that no Man can ever have any Reason to be ashamed of it. Thus to Fear GOD, and give Glory to Him, is the Glory of the Man who comes unto it. Let it not seem strange unto you, that you see, AN ANGEL flying thro' the midst of Heaven, to Preach this Gospel unto them, who dwell upon the Earth. 'Tis a Gospel, which the brightest Angel in Heaven would count himself honoured with a vast accession to his Brightness, if he might be the Preacher of it. Yea, the ever-blessed SON of GOD Himself

wh

who is the King of Glory, esteemed to His Glory, to be the Preacher of it. And all the Supernatural Gifts, which our Ascended Lord enriched and adorned His Primitive Spouse withal, and which had an inexpressible Glory in them, were but attendents on this Glorious Gospel of the Blessed GOD. Of a Man who had attained unto more of this PIETY than other Men, our SAVIOUR for that cause declared, Among them that are born of Women, there has not risen a greater than he!

A Servant of GOD, could say, Rom. I. 16. I am not ashamed of the Gospel of CHRIST. No, Sir; Why should you? The Everlasting MAXIMS of this Gospel are such, that no Man ever can have cause to be Ashamed of it. The wisest Solomon will not think it any impeachment on his Wisdom, here to become a Preacher. The Adorability of our Everlasting MAXIMS, if discovered, inculcated, required, even by the Light of Nature it self; A Light against which, the Man who Rebels, turns himself into something

Something worse than a *Beast* by doing so. Is there an Infinite GOD, upon whom we depend for every thing, and unto whom we are Accountable? 'Tis but Reasonable, sure, that we should Seek Him, and Refer and Submit our All unto Him. Has the Infinite GOD, made all Men of One Blood, and with some Signatures of Himself upon them? 'Tis but Reasonable sure, that all Men should meet with fair and kind usage from us, and every Thing be encouraged, whereby Humane Society may be cherished. These Morals are but MAXIMS of Reason, as incontestible as that Three and Four make Seven, or, that a Square is double to a Triangle of equal Base and Height.

A British Generation of Monsters in our Days, that go under the underserved Name of Deists, [I say, underserved Name; For GOD says to such Atheists, *What pretence hast thou to take my Name into thy mouth!*] These have shaken off Christianity, thro' their Antipathy to the severe Morals of it.

They

do- They dread those Golden Yokes, You
 OD, must Fear GOD, and give Glory to Him,
 ing, and be just unto one another. But, O
 ble? Baptized Infidels; you do but like
 we your selves, in what you do; that is,
 Sub- like very Foolish Creatures. For, (as
 Infir- the Incomparable Sr. Richard Black-
 blood- more has well observed,) all the severe
 myself Morals you are so much afraid of, are
 sure such as the very Light of Nature would
 and have exacted and extorted from you,
 hing if Christianity had never appeared in
 a So- the World. Had the Grace of GOD
 Mo- bringing Salvation in the Gospel never
 , as appeared as it has, yet REASON
 Four might have told you, That you must
 dou- live Godlily, and Soberly, & Righteously;
 and and that a Vengeance of GOD will fol-
 low a Life of Wickedness. Not only a
 nters Cicero, but even a Juvenal, would have
 unde- shown the Gospel, which you are most of
 unde- all uneasy at. The Christian Religion
 such with its peculiar Articles for our Faith,
 o take gives New Enforcements, 'tis true, unto
 have the Morals of the Gospel. But still all
 r An- the Difficulties of a Regular Life, which
 f it you have most Aversion for, are such

as you must have complied withal, if you had been Strangers to our ever-lovely SAVIOUR ; or else you must have renounced such Maxims of REASON as are no more to be disputed than those *Mathematical Propositions*, which are of all the most Indisputable.

It is a Glorious Triumph, which the Religion of our Everlasting MAXIMS hath to Challenge ; In that Every Religion that ever was in Vogue upon the Face of the Earth, wonderfully subscribes unto it. There never was any Religion current among Mankind, but what own'd, *That GOD the Maker of all things, is to be loved above all ; and, That Men ought to treat one another lovingly, and gratefully.* Yea. The Homage to our dear SAVIOUR, demanded in our Everlasting MAXIMS may be Reasonably and very powerfully inferred, from the Concessions, which each of the Three other General Professions have yielded unto us. The Jewish Religion, that is indeed but the First Essay of the Christian Religion ; The Draught

Draught made of it at the *First Sitting* ! We ask no other Conversion for the *Jews*, but a Return to, *The Faith of the Fathers*. We durst make them this Tender, *We'l urge nothing but what the Old Testament shall suggest unto us !* Let us turn from them unto the *Gentiles*. If the *Pagans* will allow their Divine *Plato* to speak for them ; One can scarce without astonishment read the Predictions of that Philosopher, ' That there would come One, who would fully shew us, how we ought to behave our selves towards GOD and towards Men ; Yea, That the perfectly Just One, who was to be expected, as the Teacher of the World, should suffer all manner of Evil, and then be Crucify'd, or cut in pieces like the *Sacrifices*. And yet this *Lawgiver* must be somewhat more than of *Humane Race* ; He must partake of the *Nature of GOD*. Ah ! Poor *Heathen*, Who gave thee such Dawns of *Christianity* ! And how notably are the *Chief Things* of our *Gospel* countenanced, by what is owned at this Day among the *Pagans* of the Orient !

Orient! The *Mahometans*, 'tis well known, confess the *main Things* in *Christianity*; yea, and they even mention *Hizaret Eesu* [our Lord JESUS] with the profoundest *Reverence*; They believe Him to be *born of a Virgin*: a *Preacher of Righteousness*; a *worker of Miracles*: and the *Restorer of Humane Nature from its Imperfections*. They call Him, *The Breath of GOD*; and they place Him in the *Heavens*, very near the *Throne of GOD*. O Britons, Degenerate not into something below *Mahometans*!

Indeed, every *Religion* but *Ours*, has in it, such *Things* as a *Wise Man* would be *Ashamed* of. Yea, And the *Professors* of the *Christian Religion*, have often tack'd unto it, such things as *Wise Men* are *Ashamed* of seeing the *Trifles* to be set on the level, with our *Everlasting MAXIMS*. A *Religion* which lies in *Austerities*, of which our *Gracious GOD* may say, *Who has required them?* Or, A *Religion*, which lies in *Ceremonies*, that the *worst* of *Men* may observe as well as the *Best*;

Best; This may be what the Sons of Wisdom would make some Objection to. But a Religion which lies in *Fearing of GOD*, and in *Prizing of His CHRIST*, and in *Doing of Good* unto Men; Here is a *Reasonable Religion*; And it is most certain, the more that Men improve in *Reason*, the more they will see *Reason* for a Compliance with it. Indeed without a *Supernatural work of Grace* upon the Heart, Men will not come into an *Hearty Love* of our *Everlasting MAXIMS*. But yet I will say, If once *Mankind* would become *Reasonable*, these *MAXIMS* would immediately *Reign* among us, Ah! *Mankind!* Leave off herding among the *Beasts* that perish, and making thy self worse than they; Do but *This*, and the *Religion of thy Redeemer* will no longer be refused with thee!

A Religion, which the more accomplished any Men of Letters are in Literature, the more they reckon *This* the most valuable of all Accomplishments.

A Religion which the more that any Men

4 *The Grand MAXIMS*

Men of Quality are governed by it, the more Qualified they are for Commissions to Govern other Men.

A Religion, which all Men when they come to Dye, and gain a True Sight of Things by the shadow of Death sitting on their Eye-lids, they then wish for a Life conformed unto it.

The Rulers of my People, and the Heads of our Tribes, must allow me to say, That so far as this Religion prevails, just so far does Glory dwell in our Land.

A Great Man, in a Sermon address'd unto our Lawful and Rightful Sovereign King GEORGE, had those Memorable Words: 'The Doctrine of our Blessed SAVIOUR; can we think so meanly of it, as to imagine, it is only an heap of Opinions, that we are to profess and contend about? Is Religion to be considered only as a matter of Form and Shew, to serve Interests, and to advance Parties, to feed Passions and to raise Animosities? — 'Tis of quite another Nature. It is the possessing of our Minds

' Minds with Noble Thoughts of
 ' GOD ; of the *Laws* He hath set us ;
 ' and of His *Eye* that sees all that we
 ' either *Think* or *Do* ; for which
 ' He will call us to an Account, and
 ' Judge us according to it. It gives us
 ' a just sense of the *Guilt of Sin*, and
 ' of the *Mercies of GOD* to us in
 ' CHRIST JESUS. It will form in
 ' us Principles, to *Live Godlily, and So-*
 ' *berly and Righteously* ; doing to all
 ' others what we would have others
 ' do to us ; Loving all Mankind, not
 ' only *Friends*, but even *Enemies* ; pit-
 ' tying the *Miserable*, and relieving
 ' the *Poor*, and *overcoming Evil with*
 ' *Good*. Where-ever these Effects of
 ' *Religion* appear, they will shine forth
 ' with such a *Superiour Lustre*, that it
 ' will convince all that see it, that it
 ' is of *GOD*, and makes Men like
 ' Him, and meet to enjoy Him for
 ' ever. — Significant Words! That
 ' Best of *KINGS*, gave a *Special*
 ' *Command* for the Publication of them.
 ' When *GOD* shall inspire the *Kings of*
 ' *the Earth*, with such Sentiments of *Re-*
 ' *ligion*,

46 *The Grand MAXIMS*

ligion, Oh ! What Glorious Tokens for Good shall we see, that the Kingdom of GOD is at Hand ! Constantines on the Throne, soon make that Proclamation to be heard, Now is come Salvation, and the Kingdom of our GOD !

The Second REMARK.

Let the Religion in our Everlasting MAXIMS of PIETY have due Regards paid unto it : And, Behold, All Controversies in Religion, are hastening to a most amicable and comfortable Period. The World is most woefully embroiled with Religious Controversies ; Controversies, with how Irreligious Frames, in what Irreligious Ways, maintained, by the Sects that keep cutting and wounding one another ! I am loth to recite the censure of a Jesuit, on the management of the Controversies, between the Lutherans and the Calvinists. But, O ye Everlasting MAXIMS of PIETY, How Beautiful are your Feet, which bring and Preach a Gospel of Peace, unto a raging World !

I will speak a Thing too little thought of.

The Religious Controversies, wherein Men have still vexed one another, with no little Adversity, have most certainly been Punishments inflicted by an Holy GOD upon us ; And the Thing that has been punished in them, has been the Neglect with which the Everlasting MAXIMS of PIETY have been affronted among us. Pursue the Observation, and you shall see, That every one of the Controversies which have made the Church like a Bush on Fire has turned upon some Article, wherein the Professors of the Truth have generally and scandalously held the Truth in unrighteousness, and not lived by the MAXIMS which a Doctrine of Godliness hath prescribed unto us. Whoso is wise will observe these things!

Our Compassionate SAVIOUR, has left His People in the World, a LEGACY worth a Thousand Worlds; Joh. XIV. 27. Peace I leave with you, my Peace I give unto you. CHRISTI-
E ANS,

ANS, Let our *Everlasting* MAXIMS come into their operation, and this *Rich Legacy* of your SAVIOUR, immediately comes into your possession.

For, First; Our *Everlasting* MAXIMS, are, as we read, 1 Tim. III. 16. *Without Controversy*. Such Great MAXIMS of Godliness, how can they be any other than *without Controversy*! Truly, They who draw the *Polemic Saw*, and manage *Controversies* in Religion, do for ever pretend, That their Zeal is to uphold some certain point of *Practical PIETY*, which is in our *Everlasting* MAXIMS declared for. If it were not from a *zealous concern*, that such a point of *Practical Piety* may not suffer, they say, they would not contend so earnestly for the Faith. If they can't say this, They are but *Litigious* and *Vexatious*; and indeed *Abominable*. Well, Both Parties are usually agreed, in the point of *Practical Piety*: which they say, they wish well unto: Be sure, all *Good Men* are so. Now, Syrs, If you are Both Parties agreed in the Grand Point

Point of *Practical Piety*, which is the main of the matter, methinks I might say to you, *Fall not out by the way, and be not so angry about the way, for ye are Brethren!*

But if the *Brethren* will yet *fall out*, and the *Controversies* must go on, then again, I pray, that the *Everlasting MAXIMS* may be still considered. These *Engines* plaid upon the *Controversies*, will strangely put out the *Fires*, with which they use to be carried on: The *Combustion's* over! For, O ye fierce *Warriours*, They will confine you to the *Wars of the Lamb*: A *Lamb-like Spirit*, will they infuse into you. They will *Restrain* you from *Loading* one another with *vile Abuses*; and from throwing about *Arrows and Firebrands, and Death*, forsooth, to *defend the Churches*: They will constrain you in loving and candid *Methods* to seek for it, that nothing but the *Truth* may have the *Victory*; They will not suffer you to divert from the *Question*, and only fall to proving, That you, Mr. *Orthodox*, are a *Wiser*

and a Better Man than your Antagonist. No, they will not suffer Men to be, as the Martyr Cyprian complained they often were, *Unfaithful for the Faith, and Sacrilegious, to serve Religion.*

And then; If once our *Everlasting MAXIMS*, make an Impression on the minds of Men, this were the most likely cure for the *mental Errors*, which their *Lusts* do naturally betray them to. 'Tis a weighty Sentence, *Amor Dei est Illuminatio mentis.* The Love of GOD, and of CHRIST, and of our Neighbour, would be a *Lamp unto our Feet and a Light unto our Path.* An *Horror of all Wickedness*, would be an admirable Antidote against the *Error of the Wicked.* Oh! would Men Fear GOD, and give Glory to Him, how would this prepare them, for the Communications of His *Truth* unto them! *Truth* is always a Friend unto *Piety.* Would Men be led into all *Truth*! Truly Sirs, The *Everlasting MAXIMS* of *PIETY* will be the best *Leaders* that ever were heard of!

Glorious

Glorious MAXIMS ! They that Preach and Spread these, are those *Peace-Makers*, that shall be owned as the *Children of GOD* ! When they shall prevail, then will *Swords be beat into Plough-Shares*, and *Spears into Pruning-Hooks*, and then we shall not learn War any more. These are those *Plough-Shares*, and those *Pruning-Hooks*, which being well employ'd, the World becomes a Cultivated *Paradise of GOD* : The *Golden Age* returns : The *Peaceable Reign* of our SAVIOUR comes on. But, Oh ! *Why is His Chariot so long in coming ? Why tarry the Wheels of His Chariots ?*

The Third REMARK.

Our Everlasting MAXIMS of PIETY are the *Religion*, which All the Good Men upon Earth are United in ; and indeed a sufficient Basis for an UNION in *Religion*, is provided and afforded in them. 'Tis a Great Thing which our SAVIOUR has demanded and intended for His Disci-

ples ; Joh. XVII. 21. *That they ALL may be One.* 'Tis a *Desire sweetly accomplished* in the Conscience of All Good Men, upon the *Everlasting MAXIMS*, which cause them to *Fear GOD, and give Glory to Him.* Our Famous Dr. Bates had but a just sense of this Thing, when he held ; 'That the things wherein only it can be possible for Good Men to Differ, are but meer *Trifles*, in comparison of the much greater Things, wherein it is impossible for them not to Agree.

First ; It is most certain, That All Good Men, are *United* in our *Everlasting MAXIMS*. Tho' they may differ in many lesser Things ; yet they are *All One* in these Greater Ones ; That the Glorious GOD is infinitely worthy of all our *Love* ; and that our *Life* must lye in the *Faith of the Son of GOD* ; and that a Man ought heartily to *Love and Help his Neighbour*, and never offer to him any thing, which he would judge it an *Hardship* to receive of him ; All Good Men are
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of one Mind, and hold as one Man, in such Things as these.

Yea, I will affirm constantly, That All those are Good Men, who are heartily united in these Everlasting MAXIMS. And where we see any Professing their Consent unto these things without any Indulged Fault in their Conversation that shall contradict and nullify their Profession, we ought to count them so. Whatever Mistakes any Man that Lives unto GOD, according to these Principles may fall into, 'tis very sure, he is not fallen into any Damnable Heresies. No, but it is meet for us to think that of him, That GOD has begun a Good work in him.

Well; And the Good Men thus United, how much ought they now to be Endeared unto one another? Suppose an occasion to dispute against some Tenets, that are held by a Man who so Fears GOD and gives Glory to Him: after how Brotherly a manner must the Disputation be manag'd! Think, O Contenders; I must put no Indignity upon my Opponent, but what I may dare to

to put upon one, whom I take to be a Child of GOD. *This Man is a Member of CHRIST, and shall I tear such a one to pieces? This Man is a Temple of the Living GOD; and shall I commit upon such a one, any unseemly outrages?* Truly, The Unity of the Spirit in all Good Men, can do no other than lay the Bond of Peace upon them.

And yet this is not all. In the last place, it is to be asserted; That *All Good Men* being thus United in the Everlasting MAXIMS of PIETY, the Union ought now to be confessed, expressed, proclaimed, in their Communion with one another upon them. The Unity of Good Men, is what is called; Eph. IV. 3. *The unity of the spirit.* The right Basis for an UNION among the People of GOD, is in the Holy SPIRIT inclining of Men to Fear GOD, and give Glory to Him, and magnify their SAVIOUR, and be Blessings unto their Neighbours. There have been many Attempts to Unite People in Forms of Religion, without keeping to those Terms, which alone

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render them, *The People of GOD*, and build the Tower of Zion, on something that is not a *sure Foundation*. There has been a blast from Heaven, on all these Attempts; They have proved all Abortive, all Short-Liv'd, all as unprosperous as the Tower of Babel. There is a *Vis intus agens*, as the Excellent Comenius has it, a Spirit for the MAXIMS of PIETY, that must be the *Uniter* for the People of GOD. A Person of some Fashion hearing of a Project set on Foot for an Union among the Protestants in certain *Forms*, of I know not what, said very well upon it; *Why, The most effectual way to bring about an Union, would be to unite People first unto GOD.* Now this is done, in our *Everlasting MAXIMS*. The *Foundation of GOD* is in these *Holy Mountains!* And since it is so, the Assertion must return upon you; To exclude Good Men from *Communion* and *Countenance* in the Church, meerly for such things, as are consistent with the MAXIMS of PIETY; it is an *Iniquity that never*
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can be Justified. A Church that shall banish from *Communion*, the Men that Fear GOD and work Righteousness, does not exhibit, *The Kingdom of GOD*, unto the World, as a Church ought to do: Is there the *Kingdom of Heaven* duly administred in a Church, that invents ways to shut out the Candidates of Heaven from it? No, but it is in Reality a Combination to support some carnal Interests. O That all Churches were duely afraid of every thing that would have so Schismatical an Aspect upon it! I am sorry to say it, That more Churches than One, have the Guilt of a very sinful Schism to be charg'd upon them, for their chasing from their *Communion*, and the annexed Encouragements and Emoluments, many of that Righteous Nation who have the *Gates of Heaven* standing open for them. Our Glorious Lord permitted the continuance of some Different Opinions, and so of some Different Practices, in the Primitive Churches. It was, that so His People might have an opportunity to exercise

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that *Goodness* towards one another in a *Mutual Forbearance*, for which there is an occasion in such *Varieties*. The *Golden Rule*, was given in the Epistle to the *Romans*, which, O Church of *Rome*, How little hast thou kept unto! Even that, *Rom. XV. 7. Receive ye one another, as CHRIST also has received us unto the Glory of GOD.* The Rule for, *The conduct of Christians towards Dissenters*, is plainly This; Those of whom we ought to judge, that our SAVIOUR will Receive them to His Glory in the Heavenly World, We ought now to Receive unto the Communion and Advantage of the Church-State, which we our selves lay claim unto. Our Church-State is not Right, if it wont admit into it all that have a True PIETY visible upon them.

The Churches which keep up Instruments of Separation, that will keep out from their Fellowship, those whom our SAVIOUR will Receive to the Inheritance of the Saints in Light, will certainly provoke Him, to bring an unexpected and an astonishing Revolution

lution upon them. Their *DAY* is *a* coming ; A *Terrible Day of the Lord !* O *Builders on the Sand ;* Look for an *horrible Tempest.* Behold, the Lord with a *Destroying Storm,* will cast such *Buildings down unto the Earth.* I am to tell you, **GOD** will shake all Nations, and not only shake the *Earth,* but shake *Heaven,* yea, the *Powers of Heaven,* shall be shaken, that is to say, The strongest Establishments of the Church will have dreadful convulsions given to them, till they come to settle upon the **MAXIMS** of **PIETY**, which are the only *Things that cannot be shaken.*

The Churches which will always esteem it their *Glory ;* To make the *Terms of Communion* and the *Terms of Salvation* run as parallel as 'tis possible : and found their *Communion* on the *Everlasting MAXIMS* of **PIETY** : wondrously consult their own safety in it. This Constitution, Sirs, This Disposition, is truly a very promising *Prognostick,* that these Churches will stand like *Mount Zion :* And that their **SAVIOUR** will deal terribly with their Adversaries. That

That worthy Man, Mr. Tallents, had those words Written on the Walls of his Meeting-House; Not for a Faction, or a Party, but for promoting Faith and Repentance, in Communion with all that Love our Lord JESUS CHRIST. It is the singular, the peculiar Glory of One Country in the World, which I know something of; I suppose, that it is no rare thing to find a Meeting-House, which can bear to have those Words Written upon it. O Churches truly Catholick; This Glory will be your Safety too. 'Twill Gloriously Establish you!

The Fourth REMARK.

In our Everlasting MAXIMS of PIETY, we have those Good Things at which the Glorious GOD Aims in His Dispensations; and which He would have us to make our Aim in our Activities. Let us particularize.

First, The Institutions of GOD, what are they for? All for this; That Men may come to Fear GOD

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and give Glory to Him ; All for this ; That the MAXIMS of PIETY may be promulgated, be understood, be practised. There is nothing *Instituted*, but what is culculated for PIETY. And, if we are at a loss about some *Circumstantial*s, That is most likely to be found *Instituted*, wherein PIETY is most accommodated. Our *profiting* under the *Appointments* of GOD is to be also from this judged of ; *How do we grow in our Acquaintance with the MAXIMS of PIETY, and our Subjection to them ?*

Again ; The *Calamities* which our GOD sends upon us ; What is propounded in them ? They come to *Chastise* us for our forgetting the MAXIMS of *Piety*. They come to *Quicken* us in observing the MAXIMS of PIETY. The *Calamitous* Things which afflict us, are not lost upon us, if we *Fear GOD, and give Glory to Him*, the more for our Afflictions. A *Growth* in PIETY under *Calamitous* Things, is the *Good* of them ; This alone it is, that enables us to say,

'Tis

to be United on.

'Tis Good for me that I have been afflicted.

Once more; The Ministry of the Gospel; I pray, What is the *main Thing* to be pursued in it? You cannot have a True Minister of the Gospel pourtray'd more unto the Life, than in that lively Emblem of such an one, which I have now brought unto you: *An Angel flying in the midst of Heaven, having the Everlasting Gospel to Preach unto them who dwell on the Earth, and saying with a loud Voice, Fear GOD, and give Glory to Him.* A True Minister of the Gospel, makes the *main Stress* of his Ministry, to lye in pressing the *Everlasting MAXIMS* of PIETY upon the People. The *lesser Matters*, if he must speak of them, 'tis with *lighter touches* on them. To gain over one Soul, unto the *Everlasting MAXIMS* of PIETY, by his Ministry; of this a True Minister of the Gospel can say, *I have no greater Joy.* He would Rejoyce more in procuring such a Respect unto the *Testimonies* of GOD, than in

all Riches : all that *this World* could help him to !

Missionaries for the *Propagation of Religion*, if these do not make it their *Work* to propagate the *Everlasting MAXIMS* of the Gospel, but only the little *Peculiarities of a Party* ; the Church of GOD has a meer Cheat put upon it. The celebrated *Austin the Monk*, when under the pretence of *Christianizing the Britons*, he only obtruded the *Romish Ceremonies* on them that were better *Christians* than himself ; that *sorry Bigot*, that *little Soul*, what had he to boast of ?

In fine ; What is the *main Thing* that *EDUCATION* should have an *Eye* to ? Verily, Our *Young People* are not *Well-Educated*, except they have the *Everlasting MAXIMS* of *PIETY* instill'd into them.

In *Schools*, how many *Projections* ought the *Teachers* to have, that the *Young Ones*, may know the *MAXIMS* of *PIETY*, and be taught betimes to *Live unto GOD* ! Proper *Books*, and proper *Tasks* for that purpose are to be

be used there : Lessons of PIETY daily repeated. Nor should the *Children* be *Beaten*, except when the MAXIMS of PIETY are violated ; and an Instructive *Conviction* of the violation should accompany all Correction. If *Academies* are not *Nurserys* of PIETY, I beseech you, what *Seminaries* are they ? The Art of *Living to GOD*, according to the MAXIMS of PIETY, ought to be First, and most of all studied there. The *Languages* and the *Sciences* should be brought into a due subserviency unto PIETY. What is not subservient, but rather inimical to the MAXIMS of PIETY should be laid aside. And the common *Ethicks* especially thrown into the Rubbish. All *Academical Erudition* is but a splendid, and a noisy Ignorance ; The *Philosophy* is but a *Morosophy*, which does not help to Restore fallen Man, unto the Image and Service of GOD.

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The Fifth REMARK.

Our *Everlasting* MAXIMS of PIETY, distinguish that *People* in the World, which are truly, *The People of GOD*. There is a *Distinguishable People* in the World, unto whom there belongs that illustrious Denomination, *The People of GOD*. And the several *Parties* of Christians, do with a sufficient *Partiality* almost appropriate it unto themselves. Indeed, *The People of GOD*, have incomparable privileges belonging unto them. It is the *People*, whom our SAVIOUR has called; Jer. XII. 7. *The dearly Beloved of my Soul*. 'Tis this *People*, that have all the *Promises* in the *Covenant* of GOD, for their *Inheritance*. *Injuries* done to this *People*, are offered unto their SAVIOUR, and will be accordingly *Revenged*. *Kindnesses* done to this *People*, are presented unto their SAVIOUR, and will be accordingly *Rewarded*. This is that *People*, for which we are in our *Prayers* to be daily

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daily Remembrancers : The *Jerusalem*,
the *Peace* whereof we *Pray* for !

But now, who, what, where is
this *People of GOD* ? The *D.n.u.ist*
would have them found no where,
but in his own little *Party*. But our
Mr. How has a passage not unworthy
to be recited ; ' When the *Season*
' comes of an Effusion of the Spirit
' from on high, there will be no Par-
' ties : And amidst the Wilderness-
' Desolation, that cannot but be, 'till
' that *Season* comes, it matters little,
' what *Party* is uppermost.

Syrs ; They are not *External Rites*
and *Forms*, that will distinguish, *The*
People of GOD. *The Kingdom of GOD*
comes not with the *Observation* of such
things as those. No ; 'Tis a *People*
found with various *Rites*, and in vari-
ous *Forms*. *Hear this, All ye People ;*
Give Ear, All ye Inhabitants of the World.
The PEOPLE of GOD, are All that
cordially embrace our *Everlasting*
MAXIMS of PIETY, and *Live unto*
GOD upon them, in whatever *Sub-*
division of Christianity, they are to be
met

met withal. *My Friend*, Thou art one of that *Holy People*, when the *Love* of GOD, and of His *CHRIST*, and of thy *NEIGHBOUR*, comes to *Live* in thy *Soul*; and the *MAXIMS* of the *Never-dying Religion* become the *Law* of thy *Life*. Thou art now *come unto Mount Zion*, and *unto the City of the Living GOD*.

You that are *Inquisitive*, *How* it fares with the *PEOPLE* of *GOD* in the *World*, and have an *Heart* that is *Trembling for the Ark*; may now see how to pass a judgment on the *Publick Occurrences*. It goes well with *THE PEOPLE OF GOD*, when our *Everlasting MAXIMS* of *PIETY* come to be more *understood*, more *practised*, more *encouraged* in the *Nations*; Not when this or that *Party*, that shall under a *Form of Godliness* exert the *Dispositions* of a *carnal Mind*, shall be *getting uppermost*. It goes ill with *THE PEOPLE OF GOD*, when our *Everlasting MAXIMS* of *PIETY*, are on the *losing hand*, either by a *Wane of Godliness*, or by
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any *Reign of Wickedness*, and are by *Corruption* or by *Violence* trodden under foot.

The Sixth REMARK.

Our *Everlasting* MAXIMS of *PIETY*, have a *Right* for ever to be *propounded*, for ever to be *Defended*, for ever to be *Propagated*. Whoever does *Publish* our MAXIMS, — and the Day comes on, when, *Great shall be the Army that will publish them*! — He does a Thing so *Acceptable* to GOD, a Thing so *Profitable* to MEN; and while he keeps close to the MAXIMS in his own Conduct, and becomes not a *Self-Condemned Preacher*, Mankind have in the MAXIMS published by him, such sure pledges for his *Inoffensive Management*; that it were an unjust Thing for any Powers upon Earth, to give him any *Molestation*. If a Man do suffer any Thing, for fair Endeavours to *Profelyte* the whole World into these MAXIMS, he suffers for *well-doing*; 'Tis for the sake of *Righteousness*,

Righteousness, and Blessed is he ! He is *unrighteously* dealt withal ; and he may, with the whole *Army of Martyrs*, rejoyce in his *Honourable Sufferings*.

But my *Protestation* against the PERSECUTION, which *Unreasonable Men* may employ upon them who *profess* and *publish*, the *Everlasting MAXIMS* of PIETY, the *opposers* whereof are *Enemies* of GOD, it must with a *Pleonasm* of Truth, bring in a *Testimony*, against all *Persecution* for *Consciencious Differences in Religion* : a *Testimony* against the *Persecution* of *Error* as well as of *Truth*, in a mind *Conscienciously* perswaded of it. If the *Persecution* of *Heresy* be a Thing unjustifiable, most certainly the *Persecution* of PIETY never can be Justified. And indeed, there is nothing more contrary to the *Spirit* of PIETY, as well as to the *progress* of it, than the *Spirit* of *Persecution*.

PERSECUTION, That *Prince* of *Devils* which fills the *World* with *Desolations* ; An *Abomination* that makes *Desolate* ! This is the *Dragon*, against which

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which we will now draw forth, the
Sore, and the Great, and the Strong
Sword of the Lord. PERSECUTION,
 or, The Infliction of Civil Penalties
 on Men, to compel them unto a Pro-
 fession, or Exercise of Religion, for which
 their Conscience is not yet satisfied,
 that GOD requires it of them; 'Tis
 an *Hellish Monster* which all Mankind
 ought with an *United Cry* to chase
 from off the Face of the Earth. Oh!
Do not this Abominable Thing, which is
hated of my Soul, saith a Righteous and
 a Merciful SAVIOUR. That fa-
 mous Text, *Compel them to come in,*
 has been most infamously prostituted
 unto the purpose of animating the
Persecution of those whom they that
 call themselves, *The Church,* please to
 condemn for some *Heretical pravity.*
 But I beseech you, Sirs! — *Compel*
them to come in! How? By Fines,
 by Gaols, by Torments, by Fire and
 Sword, or by denying the Rights of
 Humanity unto them, *Until they come*
in! Ah! Vile Construction of the
 command given by our SAVIOUR;
 and

and such as would render it a command fitter for a *Destroyer* than for a SAVIOUR. Never can those Men answer for the *Dishonour* and the *Blasphemy* cast on our SAVIOUR, who have taught Men to put such a Construction upon His most Gracious Orders. One of the Greatest Men among the *Fathers*, had once written against *Persecution*: But the *Donatists* vexing of him, he indiscreetly and unhappily altered his mind, and was for *Persecuting* of the *Schismatics*. To defend his *Second*, (I cannot say his *Wiser*) *Thoughts*, he pleaded this Word, *Compel them to come in*. But with how *Childish* and how empty *Flourishes*! And yet the most Faithless, and most Bloody Tyrant, that ever was in the World, and one sufficiently *Ridiculous* for his *Vanity*, was by those very *empty Flourishes* drawn to the most horrible *Persecution* that ever made its Ravages on the Face of the Earth. But, I beseech you; when the *Master of the Feast* gave this Order about the *Guests*, *Compel them to come in*, certainly,

tainly, He did not mean, *Take a Cudgel, and beat them in.* If that had been the way, they that first Rejected the Invitation, would have obey'd the Cudgel, as soon as these. What need of sending any further, if the *Compulsion* of the Cudgel, must have been the operation?

I grant, That the *Holy Land* of old, being a *Deed of Gift* from the Glorious GOD miraculously and indisputably granted unto the *Israelitish Nation*, on the Condition of their observing the *Laws of Moses*, the *Magistrate* was to punish *Israelites* for *Transgressions*, of the *Mosaic Laws*. Why? There was a *Rebellion* in them; They were an *High Treason* against the KING of the *Theocracy*. At the same time, *Sojourners* in the Land, were not compelled unto the keeping of those *Laws*. Nay, and the *Israelites* themselves, fell into the worst of *Heresies*; yet, while they kept those *Laws*, the *Magistrates* would not meddle with them. The *Heresies* of the *Sadducees* then struck at the *Foundations* of all *Religion*, yet

we do not find that our SAVIOUR, blamed the *Pharisees* for not *Persecuting* of them, as they could have done. The *Christian Religion* brings us not into a *Temporal Canaan*. It knows no *Designs*, it has no *Weapons*, but what are purely *Spiritual*.

If that *Brutish Thing*, PERSECUTION, would bear to be argued with, one would say this; 'Tis most certain, All the *Sacrifices* of Men unto GOD, not proceeding from a *Conscience* perswaded, that He does command them, and will accept them; All *Acts* of *Religion* produced meerly by *External Violence*, are, *Detestable Things*. 'Tis not enough to say, That such *Sacrifices* are no more *Acts* of *Homage* unto GOD than a *Log* of *Wood's* happening to fall before a *Statue*. No, It must also be said, They are *Acts* of *Contempt* upon Him. For a *Man* to *Do* in *Religion*, what his *Conscience* does not approve, 'tis for him to *Deny* the *GOD* that is *Above*. This, This is all that your *Persecutors* have to *boast* of. O *Mighty Ones*
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boasting in mischief, All that can be Naturally produced by the Persecution, wherein you strengthen your selves, can be nothing but Hypocrisy and Profanity: Nothing but a vile Defiance of GOD. All that you do, is, to gratify some Lust of your own, with Compelling other Men to multiply Affronts upon the Infinite GOD. A Religion that is not Voluntary; will never bring to Blessedness. Our SAVIOUR will have none but, A willing People. Never, Never did Persecution make such a People!

Again; One would say This. A Man who is a Good Neighbour, and a Good Subject, has a Right unto his Life and the Comforts of it. It is not his being of this or that Opinion in Religion, but his doing something which directly tends to hurt Humane Society, by which this Right can be forfeited. And therefore, Blasphemies, and attempts to poison People with Atheism, come not into the Catalogue of Things that may sue for a Toleration. Humane Society has its Ligaments

all destroy'd by such Things as those. But a Good Neighbour, and a Good Subject, has a claim to all his *Temporal Enjoyments* before he becomes a *Christian*. It is very odd, That he should lose his claim, from his embracing of *Christianity*; and because he does not happen to be a Christian of the *uppermost Party*, among the Subdivisions. For an *uppermost Party* of Christians, to punish Men in their *Temporal Enjoyments*, because in some *Religious Opinions* they dissent from them, or with an exclusion from the *Temporal Enjoyments*, which would justly belong unto them; 'Tis downright Robbery. And when 'tis done by Law, 'tis Iniquity established by a Law.

Furthermore; One would say This. The Civil Magistrate is no other than the Officer and Guardian of *Humane Society*. Whatever directly disturbs *That*, annoys *That*, or breaks the peace of *That*; This comes under his Cognizance; and his Coercion. When he makes himself, A Judge of Truth,

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Truth, he usurps and invades a *Seat* that belongs not unto him. When he will force his People, to own that for a *Truth*, which they do not see with their own eyes to be so, he does impiously thrust himself into the *Throne* of GOD. If he makes himself only a *Tool*, to a *Clergy* who would make use of the *Sæcular Arm* to maintain them in their Sloth, and their Pride, and their *Domination*, he *Degrades* himself, and in the End will be a *Fool*.

Moreover; One would say This: Until *Persecution* be utterly banished out of the World, and *Cains Club* taken out of *Abels* hand as well as *Cains*, 'tis impossible to rescue the World from endless confusions. A foolish, froward, forlorn World, must be a perpetual *Field of Blood*, even to the end of the World. He that has the *power of the Sword*, will always be in the *Right*; always assume the *power of Persecuting*. Who shall dispute His *Power*? And so in our *Turns*, we must all count it our *Duty*

to *Persecute* one another, and *Compell* all others to come, not into our *Sentiments*, (for this we cannot be so *Absurd* as to propose !) but into our *Actions*. Who is in the *wrong*, is no where to be decided, but in the *Valley of Jehoshaphat*. All Men that would see Mankind in *Peace*, ought for ever to do all they can, that all *Persecutions* for *Conscientious Dissents* in *Religion*, may come under an *Universal Detestation*. O Thou *Fire of Hell* ! If once kindled, there can be no *Quenching* of thee ! Indeed, All *Persecutors* do with an *High Hand* sin against that *Golden Rule* of *Equity*, *For Men to do as they would be done unto*. 'Tis true, The Men whose *Religion* it is, To *Persecute*, will always deserve to suffer some degree of *Persecution* : So much, as may just incapacitate them for putting their own *Persecuting* and *Pernicious Principles* in *Execution*.

But let this also be said. The *Gospel* does every where condemn the *Spirit of Persecution*. The *Spirit* which every where breathes in the *Gospel*, is that, 2 Tim. II. 24. *The Servant of the Lord*

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Lord must not strive; but be Gentle unto all Men; apt to teach; patient: in meekness instructing those that oppose themselves. 'Tis the Declared Will of our SAVIOUR in the Gospel, That the Tares have a Toleration. Could Paganism quietly and prudently Tolerate the very different Sects of their Philosophers, and vast varieties in Religion, as well as in Philosophy; And shall Christianity be of a Spirit, more peevish, more perverse, and have Destruction and Misery in its ways! GOD forbid! And when the State has done Persecuting, the Church must also cease to do Evil, and Learn to do well. 'Tho' the Church may and should by its Discipline, pluck up some Tares, which the Magistrate may not meddle withal; and Excommunicate those Hereticks, who do indeed Sin Self-condemned, and in their Excommunication undergo no other Punishment, than what in the very Nature of their Sin, they had condemned themselves unto: Yet the Church must open the Doors of its Communion, unto all those to whom our SAVIOUR

SAVIOUR sets open the *Gates* of His *Kingdom* ; that all the *Righteous Nation* may enter in ! The *Church* must no longer so confine any of its *Privileges*, as to shut out from them, any that are to be *Judg'd*, the *True Children* of *GOD*.

Now will come on the *Kingdom* of our *GOD* ; Now will His *Word*, in the *MAXIMS* of the *Everlasting Gospel*, run and be *Glorified* : Now will the *Multitude* of the *Heavenly Host* behold us with *Delight*, and *Rejoyce* over us with *Singing*, and make their *Descent* unto us, wherein they will do *wondrously* !

Having thus laid this *Champion* of the *Philistines* now sprawling in the *Dust*, we will finish all ; in *Remark- ing* but this one *Thing* more.

The Seventh REMARK.

Our *Everlasting MAXIMS* of *PIETY*, will be found of *inexpressible* use, in our *judging* of those *Things*, whereon to pass a *Right Judgment*,
will

will be a Thing of the last Consequence unto us. Behold, The most Glorious *Touchstones*, to be applied on the Greatest occasions! Whereof only Two shall now be Specified.

First. It is a weighty passage of the Pious *Boehm*; 'In the First Times of the Gospel, there were many Gifts in the Church, which afterwards were lost, it seems by the Ingratitude of Men. Whether these Gifts will revive in the latter Ages, as some will have it, we leave to the Supreme Disposer of all Things. But this is certain, They will do no great Good in the World, without the Spirit of LOVE accompany them. Indeed, The Effusions of the Holy Spirit in the Primitive Times, did no more fulfil *Joels* Prophecy, which is to be fulfill'd in the *Latter Days*, than a few Drops, that go before the Falling of a *Mighty Shower*. For *Three Years and an half*, (or, *Twelve Hundred and Sixty Days*) it, *has not Rained*: But on the expiring of these Years of the *Indignation* in which the Land

Land has not been Rained upon, will there not be, *A Sound of abundance of Rain!* Perhaps, the Predictions of, *A Nation to be born at once*, cannot be any other way so well accounted for. Indeed, the Affectation of *Extraordinaries*, as it often has much *Carnality*, and *Indiscretion*, lying at the bottom of it, so it is attended with no little *Peril*, and may be an Introduction to very perillous *Temptations* and *Illusions*. The memorable *Franckius*, in his *Programma, De Donis Dei Extraordinariis*, has an excellent caution, About the Hazard from such Things, to them who have not *Humility* deeply Rooted in them: [*Quis autem istud de se spondeat!*] Which, *who dares pretend unto?* But now see, what a *Glory* will arise from our *Everlasting MAXIMS of PIETY* adher'd unto? Our Apostle has taught us, That *PIETY* does in its *Glory* as much *Excel*, the *Extraordinary Gifts* of the *Primitive Times*, as those *Extraordinary Gifts* did in the *Glory* of them, *Excel* what shone on the *Face* of

of *Moses*. To have a *Tongue* regulated by the *MAXIMS* of *PIETY*, is a more *Glorious* Thing than to *ſpeak* with the *Tongue* of *Men* and *Angels*; of *Men* acted by *Angels*. To have a *Soul* bro't into *Health* by thoſe *MAXIMS*, is a more *Glorious* Thing, than to heal *Maladies* with *Miracles*. To have ſuch a *Discerning* of our ſelves and our *Interests*, as theſe *MAXIMS* would help uſto, is a more *Glorious* Thing, than to have a ſight ſo refin'd, as to *Diſcern Spirits*. To have our *Evil Tempers* mended and cured by theſe *MAXIMS*, is a more *Glorious* Thing, than to caſt out *Evil Spirits*. To behave our ſelves *Wiſely* as theſe *MAXIMS* teach us, from a *Foreſight* of our *Eternal Judgment*, is a more *Glorious* Thing than to *Foreſee* and *Foretel* *Futurities*. Yea, To *Live unto GOD* which is done in a *Life* governed by the *MAXIMS* of the *Gospel*, is a *Greater Glory*, than to *Raiſe the Dead*. This *Glory*, 'tis an *Inchoation* of *Heaven upon Earth*. *Heaven* itſelf, and the *Glory* that is *Above*,

bove, will very much consist in the Perfection of it. The Angels of Heaven, beholding a Soul formed according to the MAXIMS of the Gospel, make that Acclamation upon it. *Arise and shine; Thy Light is come, and the Glory of the Lord is arisen upon thee!* — Now, IF IT SHOULD BE SO, — That our Glorious LORD, will please to Renew His Ancient Gifts into Men, when He comes to dwell among them, and make His People to be like one whom his Mother comforteth, Behold, a perpetual and infallible Test, by which we may Try the Spirits. The Trial is thus to be managed; How far do the Everlasting MAXIMS of PIETY, the Establishment, and Propagation whereof, is intended by the Holy SPIRIT in all His Extraordinary Gifts, receive Encouragement from these Communications? If the Powers of the World to come, should return shortly to us, a saying of Theophylact should be thought upon. From the Truth a Judgment is to be made of Miracles, as well as of the Truth from Miracles.

racles. This one Advantage thereof, will one Day render our **MAXIMS** an inestimable Present unto the World.

But then, Secondly, Let a yet greater Thing be attended to. To Entertain our Everlasting **MAXIMS** of **PIETY**, is to Determine our state for **ETERNITY**. A **QUESTION** which to every Man of any Thought, is, *The greatest Concern in the World*, is what every Man may now find an Answer to; That **QUESTION**; *What am I in the view of the Glorious GOD; and what is likely to be my Portion in the Eternal World?* Most certainly, He that **Fears GOD**, and gives **Glory to Him**, is One that shall see **GOD**, and be with our **SAVIOUR** in His Glory!

There have been many Large Discourses upon, *The Trial of a Good State*; and the **MARKS** by which a Man may infallibly Try, whether he be **Regenerate** and **Reconciled** unto **GOD**. And sometimes after the Thing has been at Large discoursed on, 'tis in

as much obscurity and perplexity, as it was before. But, O Christians upon a SELF-EXAMINATION, as all serious Christians often are; Our Everlasting MAXIMS of PIETY, supply you with Marks, which may make both a Short and a Sure work, of what you are now upon. These MAXIMS do at once bring the Evident Tokens of Salvation in them. Are you at that All-concerning Exercise, Psal. LXXVII. 6. *I commune with my Heart; my Spirit makes diligent Search!* Take our Everlasting MAXIMS; and proceed upon these plain Enquiries.

Enquire First; Is it my principal and perpetual study to Glorify GOD, in doing the Things that please Him? And am I always afraid of doing any thing, that I think, He has forbid den to me?

Enquire, Secondly; Do I come and look to a Glorious CHRIST, for all the Blessings of an Holy Redeemer? And long for nothing so much, as to be, what He would have me to be: and what He would make me Resemble Him?

Enquire,

Enquire, Thirdly ; Do I heartily wish, that my Neighbour may have with me, a share in all the Blessings of Goodness ; Glad of his Prosperity ; Grieved at his Adversity ; Not allowing any Evil Disposition towards him the least lodging in me ?

O Soul in these Things moulded according to the MAXIMS of PIETY, Thou art most certainly passed from Death to Life. And the Experience of such Things as these, is preferable to all the Joys of Impulse, whereof some Enjoy the Raptures ; tho' those also may be Better than Life.

This PIETY is the Root of the Righteous, that shall not be removed. Having once taken Root in the Soul, there will be no Removing of it ; It will be incapable of any Extirpation ; It will have its Fruit unto Holiness ; and the End can be no other than a Blessedness that will never have an End. A Sanctifying and Rectifying

Efficacy of our Everlasting MAXIMS;
 It is the Life of GOD begun in the
 Soul: and this is an Everlasting Life.
 'Tis a Life which there is no Killing
 of. The Body may, and will, be
 Killed; But the Life of the Soul, and
 the Life of God, in the Soul, is what
 never can be killed. When the Body
 is Dead because of Sin, a Spirit full of
 Righteousness, will have a Life of GOD,
 and can do no other than Live Eter-
 nally. As we read, concerning the
 Praise of GOD; Psal. CXI. 10. His
 Praise endureth for ever. So we may
 say concerning the PIETY which
 Feareth GOD, and gives Glory to Him;
 It will Endure for ever. The Man has
 entred upon a Glorious Employment,
 that never shall be ceased from. And
 he who does the Will of GOD in these
 Things will Abide for ever; For ever
 in his Exercisess; For ever in his Feli-
 cities. Yea, A Soul so Biassed; so
 Tinctured; Never, Never, Never can
 be miserable. Were it possible for a
 Soul of such Inclinations to be thrown
 down in Hell, [Non ardebit Gebenna!]

Yours

it

it would even carry *Heaven* thither with it. The *Devouring Fire* and the *Everlasting Burnings*, would no more sieze on such a Soul, than the *Flames* did on the *Three Worthies* in the *Furnace*, on the plain of *Dura*. No ; But a Soul so inclin'd, is prepar'd for, and assur'd of, all the *Blessings* of the *Heavenly Places* ; all the *Blessings* of one filled with all the *Fulness* of *GOD* ; all the *Blessings* of a *World*, wherein *GOD* shall be *All in All*. Soul, As thy *Expiration* comes on, Thou mayst *Rejoyce in Hope* of the *Glory* of *GOD* ; Go away *Triumphing* with *Joy unspeakable and full of Glory*. Thy *GOD* will most certainly take thee into a *World* where He will manifest His *Love* unto thee, with *astonishing Testimonies*, *astonishing Discoveries*, never *Ending Demonstrations*.

Coronis.

OF the Day wherein the MAXIMS of the *Everlasting Gospel* are to be entertained, & established as the *Governing MAXIMS* of the World, it is foretold, That a Glorious CHRIST [*Isai. XI. 10.*] *shall stand for the Ensign of the People.* The SON OF MAN *shall appear* as the ENSIGN and the Banner, whereto the Nations are to repair, when they are quickly thereupon, to see Him *Coming in the Clouds of Heaven, with Power and Great Glory.* Let our MAXIMS then be Exhibited, under the Advantage of that Aspect and Motto, CHRIST is ALL. There will indeed be a *Fulness of CHRIST*; and our whole Religion will be *Full of CHRIST*, when the Church comes in the *Unity of the Faith*, unto the *Stature of a perfect Man.*

It is here Endeavoured.

The

The STANDARD Look'd unto.

I Believe in the Glorious CHRIST,
 who is the Eternal SON of
 GOD, and ONE GOD with the
 Eternal FATHER and the Eternal
 SPIRIT, and who is GOD *manifest*
in the Flesh of the Blessed JESUS;
 and in pursuance of an *Eternal Cove-*
nant has appeared among us in the
Form of a Servant, and humbling
 Himself, became *Obedient unto Death*,
 even the *Death of the Cross*, and by
 His Obedience to the Law of GOD
 made Satisfaction for our Sins against
 the Law, and brought in an *Ever-*
lasting Righteousness, which is now
 pleadable by His People, for their
 Acceptance with GOD. *And I now*
plead it for my own.

The Blessed JESUS, in whom we
 thus have our *Immanuel*, I behold and
 adore, as now sitting on the *Throne*
 of GOD, and having the Govern-
 ment of the World in His Glorious
 Hands, and being the *Head of the*
Church,

Church, and the Lord of All, and the
 JUDGE, before whom, not only
 the Living, but also the Dead Raised
 by Him to another Life, are to ap-
 pear; and according to what they
 have done in this World, be Re-
 warded with Spiritual Blessings in
 Heavenly Places, or be Punished with
 a Banishment from Him into won-
 derful Miseries. May I Live and
 Act, as one that must give an Account
 unto Him.

I consider the thus Enthroned
 JESUS, as both setting up a Light
 in our Minds, which may not be
 Rebell'd against, and as leaving with
 us a Bible, wherein we find all that
 He requires us to Believe & Practise,
 in order to our Happiness; and as
 commanding us, To Deny all Ungod-
 lineß and Worldly Lusts, and Live
 Godlily and Soberly and Righteously;
 To Glorify the Great GOD with
 continual Acknowledgments, and Be-
 friend our Neighbour with all possi-
 ble Benignity, endeavouring to Do
 as we would be done unto, and to be
 Blessings

Blessings in all Relations ; To Testi-
 fy our *Faith* in His Covenant, and
 our Compliance with the ways of
 His Direction for our coming at
 the Blessings thereof, by attending
 on *Ministers* of His Appointment in
 the *Congregations* of His People, and
 receiving the *Sacraments* of His Gospel
 from them. *All this I desire to do.*

I consider this Glorious REDEE-
 MER, as also undertaking to *Quicken*
 and *Instruct* His People, for the doing
 of what he had *Commanded*, and re-
 cover them out of all the wretched
 Circumstances, which our *Fall from*
 GOD has brought upon us ; and
 bring them into the *Life of GOD*,
 and by His Holy Influences *work in*
them what shall be well-pleasing to Him ;
 and carry them on, unto all the
 PIETY, wherein the *Image of GOD*
 is to be Restored in them, they are
 to become the *Temples of GOD*, and
 GOD shall at length become *All in*
All unto them. *This I desire Him to*
do for me, and I rely upon Him for it.

It is not proposed by such an INSTRUMENT as this, that *Lifeless Forms of Christianity*, should be made the Bottom of an Union among the People of our IMMANUEL. But by Cordially coming into such *Sentiments and Affections*, Men do become His People, and by *Declaring* of them, they oblige those those who would coalesce with them, to *Judge*, that they are come into the *Life of GOD*.

It is not proposed, That we should make such a, *Quicumque vult*, upon every clause in the INSTRUMENT, as absolutely and positively to pronounce a Sentence of *Damnation* upon every one who does not subscribe unto it. It is enough, that we *Leave them unto GOD*! All we have to say, is, that we do not see our selves under Obligations, (nor will they ask us,) to *Unite* with them, as our *Brethren*, in the Affairs of His Kingdom.

It may be proposed, That there should be formed SOCIETIES of Good Men, who can own some such Instrument of PIETY, and make it
their

their most inviolated Law, to bear with *Differences* in one another upon the *Lower* and *Lesser* points of Religion, and still at their Meetings have their *Prayers* for the growth of the People, who being Established on the Grand MAXIMS of Christianity are to become a *Great Mountain* and fill the *whole Earth*, accompanied with Projections of the most *unexceptionable Methods* to accomplish it.

GOD alone knows; what wonders He would please to do, both for, and by, Good Men *Associating* for such Glorious Purposes!

F I N I S.

their most illustrious names to
 with Dignity in one of the most
 the most illustrious names to
 know and fill as their most illustrious
 their names for the most illustrious
 People who being illustrious on the
 Grand MAXIMS of Christianity are
 to become a great Adam and Eve
 with a great accompaniment with
 jecton of the most illustrious
 such to accomplish it

what was
 of both for
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GOD alone
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 and the God
 from Glorious

F I N I S

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